THE

BAPTIST MAGAZINE.

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"Whatever is designed to fit *every thing* will fit nothing well."
DR. JOHNSON.

"Names are intended to distinguish Things."—Our Work is called THE BAPTIST MAGAZINE, because it is intended to be a Repository for the Baptists' use.

MEMOIR OF MR. HENRY ADAMS.

THE late Mr. Henry Adams, of Church Street, Hackney, was born at Oundle, in Northamptonshire, February 9, 1769. He was the subject of repeated impressions of a serious nature in his early years, but nothing durable nor decided took place till he was about twenty-one years of age, upon hearing a sermon from *Prov.* viii. 4. "Unto you, O men, I call; and my voice is to the sons of men," by Mr. M—— a minister from America. The word at that time was so powerfully applied, that from that period he dated his conversion to God. He soon after joined the church of Christ under the pastoral care of Mr. Upton, in London; there he continued a member until his removal to Hackney, in the year 1800; soon after which he joined the church at Shore Place, of which the late Mr. Rance was then pastor. About the year 1803 he was chosen a deacon, and continued in that office until death. This situation he filled to the satisfaction and advantage of the church, and they can bear testimony to his unwearied zeal for its welfare till the hand of death put a period to his labours.

Mr. A. occasionally engaged as an itinerant preacher, and supplied in part during the summer, a small cause at Clapton. In this way he proved acceptable to many, but he continued his labours there longer than appeared prudent, considering the bad

state of health he was in, and when Mrs. A. hinted as much to him, he replied,

> " Not a single shaft can hit,
> " Till the God of love see fit."

When he became seriously ill, so as to need medical assistance, his mind seemed to be in some measure impressed with a belief that it would issue in death, and the thought of leaving his wife and numerous family, (nine children) seemed to lay with considerable weight upon his mind.—" I am quite at ease," said he to a friend, " respecting myself, but I have a strong desire to be spared for my family's sake, if it be the will of the Lord. I have given up every thing else, the church and the world can do without me, but my family does require my help." But though thus cast down, he was not in despair; but expressed his confidence in God, as on former occasions; for he added, " But I know if I am taken away, the Lord, who gave me my children, will take care of them." The nature of his disorder was such as prevented his conversing much, but what he did say was both satisfactory and encouraging. To some friends he said that he had experienced some pleasant seasons during his illness, and many parts of scripture had been very sweet to him, especially one portion which had been for a long season very much impressed on his mind—*And when they had nothing to pay, he frankly forgave them both.* " I thought," said he, " the word *frankly* would never have been off my mind; Oh the freeness of divine grace, *frankly* forgave; Oh the love of God to such a sinner as I am, that I should find mercy; *frankly forgave them.* Oh that word *frankly* I can never forget." To another friend who called to see him and asked, how it was with him, he replied, " Very comfortable in my mind." But though thus supported, his consolations were not uninterrupted, neither was he entirely free from the assaults of satan, this was evident from a verse he repeated—

> " Whilst harrass'd and cast from thy sight,
> The tempter suggests with a roar,
> The Lord hath forsaken thee quite,
> Thy God will be gracious no more."

But this was not of long duration, for a few days after, when a friend asked him how his mind felt respecting the worst which appeared to await him, he replied, " Absent from the body, present with the Lord." When his last hour approached, his

experience was a happy and striking exemplification of the truth of the promise, *As thy days, so shall thy strength be.* The very great composure of mind which he manifested at that solemn period will never be forgotten by those friends who witnessed it. He called for his children, and solemnly and affectionately took leave of each of them. His three apprentices also, he thus addressed, "You are come to hear the words of a dying man, I have been your master many years, but now I am about to leave this world; what you have seen amiss in my conduct, shun; but what you have seen becoming, imitate. There is nothing like religion—*Seek the Lord while he may be found, call ye upon him while he is near;* and now though we may never see each other in this world, may we meet in another world to part no more. May the Lord bless you all—Amen." He likewise very seriously addressed some relations, and exhorted them to attend on the worship of God, and to the concerns of their souls; to one of them he said, "I am surprised at you, who have seen so many instances of mortality, that you are not alarmed, I fear you are ripening fast for destruction; I hope you will make a practice of reading the word, and attending the house of God." When he came to address his afflicted partner in life, he endeavoured to lead her mind to an acquiescence in the divine will, from a consideration of the Lord's mercy to them. "Remember," said he, "we have been a long time spared together; twenty years is a long time, many are not half that time together, I find it hard parting, but I do not wish to come back." Thus while nature felt, grace triumphed. To his pastor, Mr. C—. (who was a frequent witness of the Lord's goodness to him) he said, when asked by him, not long before his death, how he found his mind, "It is all well, and it will soon be over; that which supported me in health, supports me now in death, the richness and the freeness of the grace of God." To some young friends who called upon him, he said, "You are come to see me for the last time, death has no terrors to me, it is only the struggles of nature that I feel, the same God that has supported me through life can support me now, it is only a fatherly chastisement. What poor creatures we are when the Lord lays his hand upon us." He then appeared nearly exhausted, and said, he could not talk much, but after composing himself a few minutes, he repeated some lines of Dr. Watts,

"Up to the fields where angels lie,
And living waters gently roll;
Fain would my thoughts leap out and fly,
But sin hangs heavy on my soul."

When taking a last farewell of them, he said, "May the Lord bless you, and keep you, and bring you through the wilderness." Not long before his death he expressed the triumphs of his soul in the following language—

"O glorious hour! O blest abode!
I shall be near and like my God!
And flesh and sin no more controul
The sacred pleasures of my soul!"

To an intimate friend (since dead) who called in to see him a little before he died, he said, "Well, you are come to see the last of me," and apparently changing the language of Dr. Watts into a kind of triumphant exclamation, added,

"Shall tim'rous mortals start and shrink,
To cross this narrow sea;
And linger shiv'ring on the brink,
And fear to launch away?"

Thus supported and happy to the last, he exchanged worlds about four o'clock on Saturday morning, March 28, 1812, aged forty-three years. An address was delivered at his interment by Mr. Upton, and a funeral sermon preached by Mr. Cox from Phil. i. 24. *To die is gain.*

ON THE INDWELLING OF THE TRUTH.

THE Apostle John, writing to his "well-beloved Gaius" says "I rejoiced greatly when the brethren came and testified of *the truth that is in thee,* even as thou walkest in the truth." This was not the language of flattery, but of christian sincerity, commending that which was truly commendable. The Apostles of Christ did not sink themselves so low as to use flattering words to any man. 1 *Cor.* i. 12. 1 *Thess.* ii. 3. 4. 5. 6. If John "rejoiced greatly" that the truth dwelt in Gaius, the subject must be of great importance, and worthy of serious consideration.

What truth did the apostle mean? There is truth on a great variety of subjects: and the truth, on many subjects, may dwell in men who are not wise unto salvation. The apostle, doubtless, meant that truth which, in its nature and importance, rose far above truth of every other kind. He meant that truth, the knowledge of which is essential to salvation—that truth which God has revealed in the sacred scriptures—the truth as it is in Jesus—

the word of the truth of the gospel—the truth concerning Christ and his great salvation—gospel doctrines, gospel promises, and gospel precepts—that truth which reveals the glory of God in the face of Christ Jesus; which is the sword of the Spirit, and the power of God unto salvation to every one that believes.

This truth does not dwell in any while they are in their natural or native state. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This truth did not originate with man in any degree; but altogether with God. No man ever discovered it by the light of reason. It can be known only by the revelation of God. This truth man never could have discovered by the works of creation; for they give but a partial view of God: they do not reveal a Saviour: nor do they shew to man how he is to walk worthy of God unto all pleasing, and be fruitful in every good work.

This truth, then, dwells in man through the gracious and powerful influences of the Spirit of truth. They who possess the knowledge of the truth as it is in Jesus, have been taught of God: taught of him, not as *speaking* in his word only, but as *working* by the power of his Spirit, and causing that which he speaks in his word to enter the mind, and to dwell in the heart. Man, in his natural state, is so averse to the truth, so violently opposed to it, that it would never dwell in his heart *as truth*, if an almighty power were not to undertake the work, and cause it to dwell there. The indwelling of the truth of God is the fruit of a divine operation.

The truth of the gospel dwells in men in the way of knowledge and faith. Understanding the truth, and with the heart believing the truth, it thus dwells in them. Any truth that a man does not know, cannot dwell in him. Any truth that a man knows, but does not believe, dwells in him not as a truth, but as a lie. But the truth of the gospel must dwell in those that are saved as *truth*, consequently they must know it, and believe it, as the truth of God. Therefore, when God, by the power of his Spirit, causes his truth to enter the heart, he gives a power to understand it, and a heart to believe it. As in the way of knowledge and faith the truth is received, so in the way of continued knowledge and faith it is retained. To forget the truth, or to cease believing it, is to let it slip out of the heart. Therefore, says Paul to the Hebrews, we ought to give the more earnest heed to

the things which we have heard, lest at any time we should let them slip. And to Timothy he said, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them."

The truth of the gospel does not dwell in those that are saved, as a mere speculation. It does not dwell in them without operating in them. As it is received, not as the word of man, but as it is in truth, the word of God, it effectually works in all that believe. It dwells in them as the incorruptible seed by which they are born again. It dwells in them as the "sword of the Spirit," as the instrument by which God performs in them the great work of regeneration and sanctification; and by which are produced in them all the "fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Dwelling in the heart by faith, its influence extends to all the powers of the soul, and to all the members of the body; it sanctifies the whole man, it produces a new creature, the new man, which after God is created in righteousness and true holiness. It is by the truth, as dwelling in the heart by faith, that the believer enjoys peace and hope, consolation and joy. It is by this truth he is supported, strengthened, succoured in all his temptations; and in all respects, led in the way of life. When God causes his truth to dwell in the hearts of men, he has a holy and gracious end in view—it is to work in them both to will and do of his good pleasure; it is to form them for his glory; it is to give them a blessed experience of his love and mercy, and at the same time to sanctify them by his truth, to make them fruitful to his praise. As God works by the truth for the salvation of men, it cannot dwell in those whom he saves, as a mere speculation.

The truth of God's word dwells in those that are saved in various degrees. Hence the distinctions, in the church of God, of babes, young men, and fathers in Christ: and hence also the distinction of the weak, and the strong, in the faith. One great reason of the difference is, that God effects the work of spiritual illumination *gradually*. He does not at once cause them to know all that he intends them to know; but teaches them by degrees, as they are able to bear it; leading them on from one truth to another, causing them to grow in grace, and in the knowledge of Christ. The Lord, in causing his truth to dwell in his people, is opposed, in them, by much ignorance, by strong prejudices, by

deep-rooted errors: also, by the workings of satan, and by abounding ignorance and error in the world—and it is by a gradual operation that he overcomes all these, causing the truth to dwell in them more and more. All who aim at effecting a more abundant indwelling of the truth in others, should remember this, and be patient, but persevering. See a lovely instance of this in Paul, 1 *Thess.* ii. 6 to 12. Unless those who teach others, keep in view God's gradual method of instructing his people, and the examples of Christ and his apostles, instead of leading the disciples of Christ forward, they may drive them backward, or, at least they will hinder their progress. It is a great object to cause the truth to dwell more richly in believers, an object at which all should continually aim; but wisdom and prudence, gentleness, tenderness and patience, should be exercised in this great work.

The truth of the gospel cannot profit believers any farther than as it dwells in them by faith. The bible is a book that contains much, but of all the truth it contains, we are under the influence of that part only which dwells in us. Such parts of the truth as we do not know and believe, we are not deriving any benefit from in our actual experience and practice. If, for instance, a christian does not know and believe that part of the truth of God which respects the perseverance of the saints; if this part of the truth does not dwell in him, it is not possible that he should, in his experience, derive any benefit from that part. So of any doctrine, any promise, or any precept of the word of God. If it be so, how small a part of revealed truth do some christians feel the power of, or derive any benefit from, for how small a portion of it dwells in them by knowledge and faith. Where but little seed is sown, there but little fruit can be expected. Therefore,

Every christian should most diligently and earnestly seek a more abundant indwelling of the truth in him. Such is the exhortation of Paul, *Col.* iii. 16. "Let the word of Christ dwell in you richly in all wisdom." See also *Col.* i. 9, 10. This is his certain duty, and it is his high privilege. Many strong and weighty reasons may be given why he should. Let him consider the peculiar and blessed nature of this truth; its unspeakable value as the truth of God concerning salvation. Let him consider its happy and blessed effects as dwelling in the heart by faith. Let him consider the great things that God works by it as his chosen instrument in the salvation of his people. Let him consider how

eminently it qualifies for usefulness—how it arms the soul against every enemy, and guards it against every danger. Let him consider the power of the Spirit of God for sowing this living and spiritual seed in great abundance—the promise of the Lord to increase the indwelling of the truth—and the suitable means that the Lord hath appointed for that end. Let him remember that growth in the divine life depends upon growth in the knowledge and faith of the truth. 1 *Pet.* ii. 2. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." If more of this living seed be not sown in the heart, it is not possible that the soul should be more fruitful. In making this assertion the influence of the Spirit of God is not overlooked, but the means by which he works in making the souls of the saints more fruitful, is kept in view: it is by means of truth; by sowing that living seed more abundantly in the heart. What is it that makes a babe in Christ a young man? The more abundant indwelling of the truth. What is it that makes a young man in Christ a father? The still more abundant indwelling of the truth—not an increase of the living seed in them *merely*, but that with the great effects produced by it in the experience and practice.

May your ministers, through divine grace, so preach, and may you so hear, that by means of preaching, as an ordinance of God, your souls may be more and more enriched with the indwelling of that word of truth which is the power of God unto salvation. May you be fed with knowledge and with understanding. And may you, in your retirement, so read, and search and study the scriptures of eternal truth, that you may be "perfect men of God, thoroughly furnished unto every good work."

S. M.

EVANGELICAL ACADEMIES.

The gospel is a blessing, the value of which exceeds all calculation. The discoveries which it makes, and the hope which it inspires, the sanctity which it imparts, and the consolation which it affords, are infinitely important.

God has deposited the treasure of the gospel in earthern vessels, not for concealment, but for communication. To publish the "Good news" of salvation is the main business of a christian minister. The commission, "Go into all the world, and

preach the Gospel to every creature," continues in full force to this day. The great Head of the church ever lives to qualify men for the discharge of it, and by his blessing to ensure them success.

An ability and a disposition to preach the gospel for the instruction and edification of others, have ever been justly deemed essential qualifications of a christian minister. These qualifications suppose, in the first instance, the possession of unfeigned piety; for though ministerial gifts are quite distinct from christian grace, yet he who is not a christian cannot with propriety be a christian minister. How can the man who is not himself experimentally acquainted with the truth—who has no sense of its excellency, and of its importance, be qualified to recommend it to the cordial acceptation of others?

Personal religion is therefore of high necessity, and absolutely an indispensible qualification for the work of the ministry. But it is not the sole pre-requisite. Every "good" man is not qualified to be a minister. There are gifts of a peculiar kind which Christ bestows for this work. He who possesses these gifts is not only desirous of instructing others, but is, as the Apostle expresses it, "Apt to teach." He is endowed with "talents," as well as a "disposition" to impart knowledge.

It is not meant, however, to be insinuated, that super-eminent natural powers, or extraordinary genius, are indispensibly necessary to a preacher of the gospel: but a clear understanding, a sound judgment, and a convincing and persuasive manner of communicating instruction, are, it must be allowed, both desirable and important. For, as a writer pertinently remarks, "How should he who has little or no discernment, state and explain divine truths? He, who has no ability to compare and separate ideas, reason and infer? He, who has no inventive faculty, or power of recollection, illustrate and persuade? and he who cannot arrange and methodize his thoughts, instruct and edify? These qualifications are the gifts of God, and where they are not in some good degree bestowed, the person, it is presumed, is not called to preach."

That natural talents are susceptible of improvement is an undoubted fact. We therefore plead the expediency and propriety of affording to pious young men, who are considered to possess ministerial gifts, and who are desirous of devoting themselves to the work of preaching the gospel, the means of cultivation and improvement.

There are indeed few studies which may not more or less subserve the ministerial calling, but some branches of knowledge, it is acknowledged, more immediately connect themselves with the duties of a minister than others.

It must surely be allowed, that it is highly desirable at all times, and more especially at a time when education so generally obtains, that the public teachers of religion should understand, not only the language by which they convey their ideas to others, but have also some acquaintance with the principles of composition and arrangement.

To be capable of consulting the languages in which the divine oracles were originally written, and of perusing the works of the "Fathers," and "first christian writers" upon their meaning, must be highly satisfactory and advantageous to a Theological Student.

Nor can it admit a doubt, that a general acquaintance with "History," and more especially, "Ecclesiastical History," both Jewish and Christian; and the various "Customs," of different nations, is of considerable importance.

A knowledge of the "Jewish Theocracy," and "Polity," and the various "rites" and "laws" enjoined the ancient Hebrews; the just points of analogy and of difference between the present and former dispensations, are of great moment in forming a correct judgment respecting "positive Institutes."

Some acquaintance with "natural Philosophy," which is no other than an acquaintance with the works of God, affords rational entertainment to a thinking mind, and tends, at the same time, to enlarge and to elevate its conceptions, in reference to the infinite perfections of the eternal God.

"Ethics," or the science of morals, which define the nature, and ascertain the grounds and limits of human obligation, are of inconceivable use in deciding on the awful controversy between God and his rebellious creatures, in demonstrating the total depravation, and enormous guilt of the latter, and in "justifying the ways of God to men."

That a "learned" education is not essential to the discharge of the duties of the christian ministry, is readily granted; yet that sound learning has, in every age of the Church, been a useful handmaid to the cause of christianity cannot be denied. "To her successful aid we are indebted for the best demonstrations of the being and perfections of God, the noblest defence of di-

vine revelation, and the most satisfactory illustrations and proofs of the peculiar doctrines of the gospel."

We might refer to characters in our own denomination, who, by their learning and other excellent endowments, have essentially served the cause of christianity. The names of *Gill*, of *Brine*, of *Stennett*, and of *Booth*, to mention no more, are justly held in great veneration in all our churches; men of the first respectability for learning and piety; and who, though dead, will ever live by their excellent works to instruct and edify the church of Christ.

In the present day, when infidelity is industriously propagated in all directions, and among all classes in the community, it is surely desirable that among the friends of "Evangelical truth," there should be persons competent to meet the adversaries on their own grounds; and who may successfully encounter and expose the sophisms by which thousands are deluded.

Impressed with these sentiments, many of the friends of the Baptist denomination, both in London and the Country, have of late years used considerable exertions in establishing "Seminaries" for the education of pious young men, who may be recommended by the Churches as possessing talents for the Christian Ministry. To their plan, no objection, it is presumed, can arise in the minds of serious and considerate persons. Were the object in view to introduce into the christian ministry young men who gave no satisfactory evidence of a real change of heart, or who appeared to possess no promising talents for the work, the countenance and support of those who are well-wishers to the prosperity of Zion might be justly withheld, as an unsanctified ministry, it is well known, has ever proved its greatest bane; but to assist those who appear to be called of God to the work, previous to their entering on a regular and stated discharge of the duties of it, in acquiring useful knowledge, and thereby rendering them more acceptable and better qualified, appears to be a measure adapted most essentially to serve the interests of religion.

These "Seminaries" are established on the same general principles as the ancient "Schools of the Prophets," namely, "for the improvement of gifts already possessed." A Student, patronized by these Societies, is an Apollos, "learning the way of the Lord more perfectly." A Timothy, "stirring up the gift that is in him"—"devoting himself to reading, and meditation, that his profiting may appear to all."

These "Institutions" have a strong claim on the generosity

of wealthy persons, and especially those of our own denomination; from whose zealous and united exertions they naturally seek patronage and support. The warm countenance and recommendation of our Ministers, it is hoped, they cannot fail of receiving. Such as are favoured with a liberal education must be sufficiently sensible of their distinguished privileges, and will naturally wish that others may enjoy those advantages of which they know the worth; and such of our brethren as have not been so favoured, will earnestly wish, without a doubt, that their successors in the work may possess an advantage, the want of which they have always greatly lamented.

Peckham, Nov. 5, 1812. *T. T.*

ON THE TARES IN THE FIELD.

To the Editors of the Baptist Magazine.

Gentlemen,

GAIUS, in his Answer to the Query on the "*Tares in the Field*," has made it sufficiently plain, that the parable is not to be interpreted as having a political meaning, or as giving directions to statesmen and magistrates. But applying the parable to Church discipline, and comparing it with other parts of the New Testament, it does not appear to me that Gaius has removed the difficulty proposed.

He observes; "It is not therefore to openly ungodly characters that the parable refers; but to *hypocrites*, who, though they 'do iniquity,' yet, do it in so secret a way as to elude detection. Nothing worse could be proved against them, than that their religion was doubtful." Is not this language at variance with that of the parable? (see v. 26—29.) "Then appeared the tares also." Was this appearance "*in so secret a way as to elude detection?*" Was the matter "*doubtful?*" The tares appeared, and appeared as tares. The servants were decided in their opinion. They knew them to be tares, and upon their knowledge founded an address to the housholder: "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" Nothing here of mistaking tares for wheat, or of waiting "*till their character should develope itself.*" All is evident and plain, and the fact is admitted by the housholder, who replies; "An enemy hath done this," that is, "the devil." I conclude from the face of the parable, that the tares were discerned and discriminated

beyond the possibility of mistake, and that notwithstanding this discovery they must not be rooted up. It is, therefore, a Query with me whether the parable be applicable at all to church discipline.

Such an application of the parable appears to be attended with doubt and difficulty. The term "world" seems to be forced, when applied to the church, especially in this connection, as it is used in the next succeeding verses in a very different sense. v. 38—40. Nor can it easily be accounted for, that the devil sows members in churches, seeing the servants are forbidden to cast out what he has evidently cast in. However satan may tempt the person proposing, and the persons receiving, it is only by the voice of the people, and the act of the pastor, or some one deputed by the church, that members are admitted into christian churches. Would it not manifest a want of candour and charity to attribute to the devil the act of a christian society? Besides, it appears that the tares, however introduced, and however manifest and numerous, are not to be severed from the wheat at all, till the end of the world; and then, not by the church, but by the angels. These things, and some others, have always puzzled and perplexed me, when I have attempted to apply this parable to church discipline. For some years, however, I have considered the parable in another light. Whether my ideas be novel and original, I cannot determine. I do not recollect having heard them from men, or seen them in books. Probably they are not new: but it is of greater importance to know that they are correct; that they accord with the analogy of faith, and the oracles of God. The Saviour's exposition of the parable should be the rule of ours.

In explaining particular passages of the divine word, we are sometimes misled by general principles. Many of the parables of Jesus relate to gospel churches, and the gospel dispensation, exclusively; and hence we are inclined to interpret them all by that rule. But in the parable of the tares, we must not proceed on so narrow a basis. The Redeemer's kingdom extends to all periods of time, from the creation of man to the end of the world. His kingdom ruleth over all. It is universal and everlasting. He has power over all flesh, and every knee shall bow to him. The sowing of the good seed, by which I understand the creation of man in a state of perfect holiness, Christ ascribes to himself. By him all things were created; and when reviewed, all were very good! The field is the world, in which Adam,

the father of mankind, was placed. The enemy sowed tares while men slept. Satan tempted Eve, and succeeded, when Adam was absent, or asleep; or, in other words, when our parents were off their guard. He then scattered the seeds of all the evil that has since appeared. When the blade sprung up; when men began to multiply; it became very evident what the enemy had done. It was peculiarly manifest in Cain. Tares are the children of the wicked one, v. 38. Cain was of that wicked one, and slew his brother. The servants, who observed the tares, and apprised the housholder of them, may be viewed either as men, or as angels—probably the latter, as they will be employed at the end of the world in separating the tares and the wheat. The good seed, or the children of the kingdom, are the elect of God. The tares must be let alone, lest the wheat be rooted up with them. There is a connection and union between the elect and other men, which cannot be dissolved, but by the destruction of both. As Levi was in the loins of his father Abraham, when Melchisedec met him, so many of the chosen of God have sprung from the loins of ungodly men. It would be very easily proved, that the elect must come into actual existence, must be regenerated, sanctified, and glorified, John xvii. 24; and hat, therefore, their parents must exist, and bring them into being. By parity of reason, we may carry the idea from their immediate, to their remotest ancestors. Strike out any link, "tenth or ten thousandth," and confusion ensues through all the plans of the eternal Mind. For this very end, namely, that the elect may be born and brought to glory, the judgments of God are averted, and the wicked are spared. Thus, respecting the calamities of the Jews, it is said, "Except that the Lord had shortened those days, no flesh should be saved;" (the Jewish nation had been utterly and totally cut off) "but for the elect's sake whom he hath chosen, he hath shortened the days." God has mercy in store for Israel, and therefore their wicked ancestors have been preserved. He saith of the seed of Jacob still, "Destroy it not, for a blessing is in it." See Isai. lxv. 8, 9. At no period of the world could the tares (the wicked) have been destroyed, but the elect to spring from them, would have been destroyed also. The purposes of God, on that ground, would have been disannulled; his schemes, deranged; the ends of Christ's death, rendered void; and heaven, the kingdom of which they are the children, and which was prepared for them from the foundation of the world, would have been prepared in vain. Hence the wisdom of the parable: "Let

both grow together till the harvest." The elect, being chosen to eternal life, blessed with all spiritual blessings, predestinated to grace here, and to glory hereafter, and redeemed, or purchased, by the invaluably precious blood of the Son of God; all the attributes of Deity are engaged to bring them into existence, and to spare, and guard the lives of both their immediate and remote progenitors for their sakes. Hence the ungodly are the care of heaven, and cannot die, so long as any of the elect are to be transmitted through their loins. If the above ideas are correct, we see why a wicked world is spared: and why Divine Justice does not seize the guilty, for whom no atonement has been made.

O. H. J.

ADDRESS OF THE REV. EDWARD WALLIN,

Pastor of the Baptist Church, Maze Pond, London, at his Ordination, October 15, 1741.

[From an Original Manuscript.]

"When it pleased God to call me by his grace, and make me acquainted with the exceeding working of his mighty power in them that believe: I saw it my indispensible duty to glorify the Redeemer by a public profession of his name: and under the direction of Providence was led to pitch upon this church of Christ; before whom I solemnly gave myself up to the Lord, and to whom I presented myself according to his will.

Being thus settled, after a little time I began to apprehend myself secure, and fell under those temptations young professors are incident to through an ignorance of their own hearts, the designs of Satan, and too great confidence in a profession. My zeal abated, my spirit grew carnal, and I was quickly entangled with snares of various kinds; by which I looked upon myself many a time upon the point of making shipwreck of faith and a good conscience. No conviction was sufficient to rescue me from this degenerate frame, till the sovereign disposer of all persons and things saw meet to take away him who was the desire of our eyes as a church; and who, on many accounts was justly endeared to me: and by whose removal I was stripped of a father, a guide, and a comforter both in a natural and spiritual sense.*

* The Rev. Benjamin Wallin, many years a very respectable Pastor of this church.

This Providence awakened me to take a serious and impartial view of my conduct, especially in regard of my relation to the church. Upon which I presently saw I had made work for humiliation and repentance; and that it was a dreadful thing to be left to carnal security under a high pretence of the fear of God. I was quickened by this dispensation to a great concern for the Church, and was much affected with her widowed circumstances. In remembrance of my past neglect I doubled my diligence; that if possible I might redeem some of what I had shamefully wasted of my Lord's service. Perhaps it might be in some measure owing to this, that two persons, both of whom were then greatly active for the welfare of this community, surprized me with a pressing, through private invitation, to think of concerning myself in the ministry to carry on the work of the Lord amongst us. I did not dare listen to any proposition of this kind at a time I was under convictions of unfruitfulness in a private station; and therefore though they were unacquainted with this my secret trouble which I concealed from them, I used those arguments with them as were effectual to dissuade them from pursuing their request any further.

We went on for some time in a very declining way, one stake being pulled up after another, until we were led to the choice of our late honoured Pastor Mr. Abraham West; through whom a beam of light seemed to break forth upon us in a promising manner. But our forward hopes were nipped in the bud and this ray soon crept under a cloud, which was followed by the removal of our friend into the land of darkness. Thus we were remanded back into the condition of Sheep without a Shepherd. At length, after many seasons of prayer, there was, without previous notice to me, a resolution taken by the church to give me a call to exercise a gift she apprehended me possessed of for public usefulness. I was much concerned, and greatly astonished indeed when the Church's Messengers brought me this account, not having had any the least hint of their intentions. I took the matter under consideration for several months, and laid before my brethren and sisters all the difficulties that attended me in view of such an engagement.

But they continuing to repeat their calls and solicitations, I could not but remember the obligations I was under to them; I knew I had solemnly engaged to do every thing in my power for the glory of Christ in general, and the edification of this

Church in particular. I believed they had a right from God's word to every degree of light and spiritual gift he has been pleased to bestow upon me: and therefore from a principle of conscience, as in the sight of God, did offer myself for their examination; which they approving of, called me to preach publicly. In compliance with which call I have entered the work, and in much weakness and trembling have continued to exercise among them, principally, near a twelvemonth past. They generally attended my ministry, and most of them declaring much satisfaction, they at length gave me a call to take the care and oversight of them in the character of a Pastor, as on this day they have publicly testified.

I hope I am truly sensible of the importance of such an undertaking: and not only of my insufficiency in common with others, but the peculiar disadvantages I labour under: and I take God to record, I neither think myself capable or worthy of so great a work. But when I consider the sovereignty and sufficiency of God, I dare not from a sense of my own unworthiness and weakness decline what, by comparing his providences and word together, appears to me to be a call from him.

Under these considerations, I trust, with a sincere desire for the glory of Christ, and an unfeigned affection for this part of his flock, I do in the presence of God the Father, and our Lord Jesus Christ, who shall judge the quick and the dead; and of the holy and blessed Spirit of rich free grace;——I say, in the presence of this one God—the holy Angels—you my fathers in the ministry—and the whole of this assembly—I do solemnly declare my acceptance of this awful charge: humbly intreating your supplications for me at the throne of grace: hoping this church will continue each member, privately apart, and publicly togegether, to strive with God in the same duty, that I may be more abundantly furnished with that Spirit whose divine aids are my dependance, for light and strength to make me skilful and faithful; that comfort and advantage may arise through my endeavours to his people; and let Him have all the glory."

REMARKS ON MATT. xxiii. 37.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy

children together, even as a hen gathereth her children under her wings, and ye would not.

THIS is a passage of inimitable beauty and pathos, and contains some of the last words of Jesus in his public ministry. This being done, we may say, 'The words of Jesus, the son of David, are ended.'

1. The repetition of the name of the city marks his intense and tender affection. So when Jesus said, "Simon, Simon," it was equivalent to saying, [My dear Simon] "satan hath desired, &c." Luke xxii. 31. Martha, Martha, [My dear Martha] thou art careful, &c." Luke x. 41.

2. He sketches in a few words the most prominent features of that celebrated city. "Thou that killest the prophets, &c." As if Jerusalem had been remarkable for nothing so much as its persecuting spirit. "It cannot be that a prophet perish out of Jerusalem." Luke xiii. 33.

3. He delicately refers to himself under the words, "them that are sent unto thee." He was the Shiloh, emphatically, he that was *sent*. Thus we read that the Jews took up stones to stone him. John viii. 59. x. 31.

4. He nobly returns love for hatred, and kindness for cruelty. The oracle had cried aloud: "Touch not mine anointed, and do my prophets no harm." Ps. cv. 15. But the bigotted Jews were "disobedient to the heavenly vision."

5. Though he appeared to be but a poor man, attended by a few unarmed fishermen, he intimates that he could have sheltered the nation. Such was the invisible grandeur of his power and majesty. Alas! they knew not the Lord of glory. "He came unto his own and his own received him not." John i. 11. He had been the king of the Jews for many ages; and this truth, ill understood, was inscribed afterwards, in three languages, on his cross.

6. He beautifully compares himself to a hen gathering her chickens under her wings in time of danger. That powerful, affectionate, parental instinct which the Greeks called στοργη is remarkably exemplified in the hen. Nature, in its widest range, furnishes not a more apt and striking instance. "The hoarseness of her voice, and its different inflections, are all expressive of her situation, and of her maternal affection and solicitude. For their preservation she neglects herself, and exposes her life to danger in their defence. Whatever the enemy be that assails

them, she warns them by her repeated cries and boldly attacks the foe, while her brood are driven into some place of security." (Rees's Cyclop.) So Jesus saw the approaching storm that would bring with it the destruction of Jerusalem. He saw the clouds gathering, spreading, blackening deeper and deeper, all around. He saw the Roman eagle on the wing, hastening to its prey.

7. He most pathetically charges their ruin on themselves. *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.* Vital religion was extinct, and the nation was now become a dead carcase. "Wheresoever the carcase is, there will the eagles be gathered together." Matt xxiv. 28. Their ruin was aggravated by the punishment due to his unwearied and unspeakable kindness. "Wrath came upon them to the uttermost."

Let the reader now listen to the sweet and winning invitations of Jesus, and beware lest he be numbered with those to whom it was said, "Ye will not come to me that ye might have life." John v. 40.

Stepney. *W. N.*

ELECTION A DOCTRINE ACCORDING TO GODLINESS.

"PUT on therefore, *as the elect of God*, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another." These are the words of an inspired Apostle, and they are words which may with the utmost propriety stand at the head of this paper, in which it is proposed to vindicate the sanctifying tendency of the doctrine of election. The aim of the sacred penman was to exhort the believing Colossians to the practice of various Christian virtues; and far from keeping this doctrine out of sight while doing so, he purposely introduced it.

Now if we have scriptural reason to believe ourselves to be "elect of God," his eternal choice of us lays us under the strongest obligations to be holy. It gives additional force to the most weighty motives we have to purity. Ought we to fulfil the commands of God because he made us? Surely the obligation is increased if we can say, "He did so purposely that we might glorify him in our everlasting salvation; so that while he rejected millions around us, he made us vessels of mercy." Ought we

to fulfil the commands of the Most High because he has preserved us ever since our formation, supplying all our wants and protecting us from unnumbered injuries? Surely the obligation is increased if we have reason to say, "His doing so proceeded from that pure river of love which began to flow for our benefit before the heavens were built or their inhabitants called into existence." Ought we to fulfil the commands of the Almighty because he is our Father, having adopted us into his family and bestowed upon us the privileges of children? Surely the obligation is increased by the thought "This was no new design; Eternity saw its rise and time only witnessed its completion." Or are the immense obligations under which the Eternal has laid us by the invaluable gifts of his Son and his Spirit urged upon us as reasons why we should follow after holiness; the consistent saint must find them still more influential because these gifts were founded on an *everlasting* covenant, ordered in all things and sure.

In the miry pit, surrounded by distresses and bathed in tears the holy prophet Jeremiah would call to mind the favors he had received from the hands of the Lord and the obligations under which his loving-kindness had laid him. And when amongst the declarations of affection which had been given him, he revolved the assurance that before his first formation his Maker had known him, and that before his birth he had set him apart for his service; what sensations is it probable the remembrance of the ancient kindness of his Creator awakened in his bosom? Sensations assuredly which would invigorate his gratitude and love; sensations which would add new firmness to his fortitude; sensations which would give fresh ardour to his zeal. And in the midst of our sorrows, our difficulties, and our privations, endured for the sake of Jesus, what can be so well calculated to call into exercise the graces of his Spirit then needed, as the recollection of the distinguishing favor of Jehovah towards us from before the foundation of the world?

Again—The Consideration of our election is calculated to promote holiness, because it tends to mortify those evil passions in our hearts which oppose it. When a humiliating duty is presented to a believer, what is it that opposes his performance of it? It is pride. And what method shall the believer take to mortify this evil disposition which exalts itself against God? Let him contemplate his election. Let him remember that once

he lay in the rubbish of his sins, all unholy, all unclean; that God chose to raise him out of this state merely of his own sovereign free grace; that he had nothing in him to move the Most High to make this difference between him and others; and that he never would have had any thing good in him had it not been for the distinguishing love of God; and these things will tend to humble his pride, and to lead him to cry, Lord what was I that thou wast mindful of me! What am I that thou visitest me!

When some afflictive dispensation comes upon a believer, what is it that prompts him to fret and to rebel? It is self-will. And what method can he take to mortify this corrupt principle, that he may be resigned to the will of God? Let him contemplate his election. Let him recollect that his heavenly Father chose him of old to happiness; that he has disposed of his eternal concerns in the best manner possible; and that the same fountain cannot send forth sweet water and bitter, but that he who has been doing so kindly for him hitherto, must be doing well for him now; and this will lead him to say, "It is the Lord, let *him* do what seemeth him good!"

When the believer is tempted to sin against his God by coveting riches or grandeur or honors, what is it that catches at the temptation? It is love of the world. And what method shall he take to mortify this evil principle? Let him contemplate his election. Let him remember that his Almighty Friend gave him not the shadow because he had elected him to enjoy the substance; that he gave him not his possessions here, because he had reserved for him "some better thing" beyond the grave; and this will lead him to despise the world and to exclaim, "The Lord is my portion: surely I have a goodly inheritance!"

Further—A well-founded persuasion of our election is calculated to promote our holiness, because, if we are the elect of God, we have reason to expect suitable supplies of strength in seasons of peculiar difficulty. In the prospect of an arduous undertaking, a duty to which we are called, we may take a view of it which will tend exceedingly to depress our spirits. We may say, "This great difficulty lies before me; and how shall I overget it?" We may carry our ideas to the opposition of satan, we may contemplate him assembling all his legions, summoning all his artifices, and breathing out his bitterest malice. We may look again and perceive that the world is another opponent; that the men of the world, the pleasures of the world, and the gains

of the world, all stand in our way; we may remember likewise the traitorous tribes of corrupt propensities within, another branch of the army allied to withstand us; and with these difficulties present to our imaginations we shall be likely to exclaim, "I cannot go on, I must be overcome, 'tis useless to make the endeavour: this Bashan, how can it be scaled? these Anakims how can they be resisted! I must go back, I must return to Egypt, or I must perish in the wilderness." But if we be the children of the Lord, we may take another view of the affair. We may remember that the everlasting God is on our side; that he has determined to carry us safe to the kingdom of his glory, in spite of every difficulty and every opponent; and we may go boldly to the conflict, confiding, not in our own resources, but in his. The hills of Bashan will sink into mole-hill's; the dreaded Anakims will be changed into grass-hoppers; and we, relying upon the covenant-engagements of Jehovah, shall go valiantly to the conflict, and come off "more than conquerors!"

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Watford. . . . . . *QUIDAM.*

Papers from the Port-folio of a Minister.

First sight of the Dead.

I HAVE seen a corpse! The first I ever saw in my life, but it shall not be the last, if I live till opportunity presents another. Gracious God! what a lesson for mortals! Language can but poorly paint my sensations at the time; an envious astonishment filled my heart and mind, incapable, yet longing to contemplate the inanimate spectacle. They were just going to put it into the coffin, expected the hearse every minute. I exclaimed, "How composed,"—"I envy," then I checked myself and said, "thank God! some day we shall all be like *her*."—"How sudden!" "How melancholy!" "Not a moment's warning, and yet an age of repeated warnings!" —I wish to inform you, Sarah, but my mind is so exalted with recollection (nay it is ever present), of that placid countenance, that I can scarcely command my pen.

On Tuesday morning, the coach was just leaving the inn door, when the landlord's wife heard some one say, "For heaven's sake

help this poor lady out." She ran to the coach, opened the door, and the poor creature faintly said, "I cannot get out," and never spoke more. She was instantly taken out in the coachman's arms, when a vast quantity of blood issued from her mouth for about three minutes, by which time she was dead. She was twenty-eight years of age, had been six months in the country trying to recover from a decline; but found no relief, and was returning to London, —when a blood vessel broke, and put an end to an existence, which had, no doubt, long been a painful one. She has left six children and an inconsolable husband. My father, my husband, and myself, were yesterday at the house where she died, but I was totally ignorant of her remaining there till a few minutes preceding the time I saw her. I expected that nature would shrink at the sight; but reason has subdued nature, and religion is reason's guide.

Letters to a Sister.

Remarkable Providence.

Communicated by the Rev. Dr. Fawcett.

To the Editors of the Baptist Magazine.

Dear Brethren,

THE present is not the age of miracles, but the following case has something in it so mysterious and extraordinary as to deserve to be recorded, to the honour of the God of Providence. A pious woman, who is the mother of many poor children, has been sorely harassed in these distressing times. One night, in particular, when the distress of the family seemed to have arrived to the highest pitch, and no prospect of relief presented itself, she betook herself to prayer, as her last resource, resigning herself and children to the disposal of the Almighty. Then she retired to rest. In the morning, when she rose, and had lighted the fire, she found upon the hearth a paper folded up, which, to her great surprise, proved to contain a ten-pound bill. She was much agitated, not being able to devise how it came there. She carried it to some respectable tradesmen for inspection, who all seemed to think it a good bill. It was then advertised, that any person who had lost such a bill might come and claim it. After waiting some time, and no one claiming it, it was carried to a Bank in a neighbouring town. The proprietors of the Bank seemed to think it a good bill, but proposed to present it for acceptance. They did so, and as it proved to be genuine, they gave the party their own notes for it, to the full amount. I have not room to make reflections, but can assure you of the truth of the account.

December 11, 1812. *J. F.*

Obituary.

Mrs. ELIZ. LEIGHTON.

Mrs. Leighton was brought to the knowledge of the truth at an early period in life, and lived to a very advanced age, proving through the whole of her protracted pilgrimage, that she had not embraced *a cunningly devised fable*, but that heavenly doctrine which was to her *the power of God to salvation.*

After she was convinced of the depravity of her heart and the sin of her life, she laboured for a considerable time under a most terrifying sense of the danger to which she was exposed. She dreaded lest every hour as it passed should finish her life, plunge her into that abyss of misery God has prepared for the wicked, and that consequently she should never *behold the glory of the Lord,* or be allowed *to enter through the gates into the city.* Her grief grew to such a height at length that she was incapable of attending to her domestic concerns, and even of obtaining any sleep. The impression on her mind was, that before she could possibly be saved there were some *great things she had to do*—but how to perform them she knew not; nor even what the things were.

The Lord, however, at length appeared for her. She had one night retired to bed at a late hour, leaving a light in her room, as she felt she was utterly incapable of sleep, that she might, as her custom was, spend a part of the dreary and unhappy hours in reading the Bible, with a faint hope of finding at length what the *great things* were which she *must do* in order to be saved. On a sudden, this passage of scripture was applied to her mind with extraordinary force—"And if it be of grace, it is no more of works; otherwise grace is no more grace." Starting from her pillow, she hastened to the Bible—found the place where the blessed passage is written—read it—closed the book—fell on her knees, and adored the God of all grace that she had now discovered in the word of inspiration, that salvation was not of any *works* she could do, but all of *free grace* by Christ Jesus.

Rising from her knees, she retired again to her bed, with feelings to which before she was an utter stranger—her grief was gone—her heart was filled with peace and joy—she was astonished at God's goodness in the way of salvation, and at her own former ignorance. The language of her very soul was expressed in the following beautiful and experimental lines of the poet:—

"Now I have found the ground wherein
Sure my soul's anchor may remain.
The wounds of Jesus for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay
When heaven and earth are fled away.

Father, thine everlasting grace
My scanty thought surpasses far,
Thine heart still melts with tenderness,
Thine arms of love still open are,
Returning sinners to receive,
That mercy they may taste and live."

Soon after this, she joined a christian church, and from that period down to a very advanced age, she conducted herself in a most exemplary manner, truly worthy the holy profession she had made. What was said of

Anna, the prophetess, in Luke ii. 37. may be literally said of her, at the close of life, "She was a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers night and day."

She entered into rest a short time since, after being but a few weeks confined. She experienced an extraordinary degree of confidence in Christ in her last illness, declaring with her dying breath, 'That she was built on the Rock of everlasting ages—that her dear Lord had never forsaken, and would never forsake her—that she knew in whom she had believed, and doubted not, even for a moment, but she should be with Christ, and be ever happy in him.'

Mr. Pengilly, of Newcastle, of whose church she was a member, improved her death, according to her request, from the passage above cited, as having brought liberty and peace to her mind. May the reader find the same salvation in the fear of God in Christ Jesus, and meet the same happy end. *P.*

REV. S. BREEZE.

The Rev. Samuel Breeze was born near Llanidloes, in the county of Montgomery, in the year 1772. He was baptized by the Rev. J. Evans at Doleu, in 1793. He began to preach in the year 1795. On July 12, 1803, he was ordained co-pastor with Mr. John James over the particular baptist church at Aberystwyth, where he was laborious and acceptable. The last six months of his life he spent at Newcastle Emlyn.

Mr. Breeze was a friendly man, and a most cheerful companion. He possessed considerable talents, and was a very popular and acceptable minister. In the midst of apparent health and usefulness he was seized with a paralytic stroke, and in about six hours, without being able to utter a word, he expired at the house of his friend, the Rev. Mr. Davies of Bank, near Newcastle, Sep. 28, 1812, in the fortieth year of his age. His remains were interred in the chapel-yard at Cilvowir. The Rev. Timothy Thomas preached at *Bank* from John xi. 11. *Our friend Lazarus sleepeth;* and the Rev. D. Saunders preached at *Cilvowir*, from Eccles. vii. 2. *It is better to go to the house of mourning than to the house of feasting, for that is the end of all men; and the living will lay it to his heart.* J. JAMES.

Mrs. MOFFAT,

A member of the church at Calcutta, who died on the 7th of August, after a long illness; communicated in a letter from Mr. Leonard to Mr. Ward, dated Aug. 23, 1811.

[From No. XXIII Periodical Accounts.]

Mrs. Moffat was born in London, and was a member of Dr. Jenkins's church, when she left England, about eleven years ago; from whom she received a recommendatory letter. She was about forty years of age when she died.

The first opportunity which I had (says Mr. Leonard) of a personal acquaintance with her, was during the illness of brethren Wharhurst and Oakey, at the General Hospital; to each of whom her attention was unremitting. I then observed in her that tender regard for the afflicted, which rendered her a truly desirable visitor to a sick bed. I well remember how uneasy one of these persons

used to appear whenever her visits were delayed. She also attended another friend, a member of the church, when in all appearance his time was near its close: but it having pleased God to spare him, he is anxious to acknowledge her kind offices towards him, and the great consolation which he derived from them. From hence it will appear, that, not by constraint, but willingly, our deceased friend endeavoured to fulfil her Lord's will, and chose the house of mourning, in preference to the house of rejoicing; yet, like all real christians, forgot these acts upon her death-bed, where her own demerits, and the merits of her once suffering, but now glorified Lord, were her only theme.

When visited about six days previous to her departure, her female friend found her labouring under heavy affliction of body: after having made some inquiry respecting these concerns, she asked her respecting the state of her mind, and how she was supported under her sufferings. She replied, 'My afflictions and pains are great indeed, but are infinitely short of what I deserve: they are no more than the chastenings of a tender parent, to bring a disobedient and ungrateful child to a sense of its sinfulness. My sins of nature and practice; those against light and conviction; my non-improvement of time; my neglect of the means of grace, are a heavy burden of iniquity going over my head; they are too heavy for me. Oh! that I could feel any thing like that love which my dear Redeemer merits for his tender mercies in having spared me so long. He, and he alone, is all my hope in life or death, for time and eternity. It is my whole desire to be resigned to his wise and merciful dealings with me.' She said, the greatest satisfaction she experienced was, when visited by any of the brethren or sisters, especially the pastors of the church, which proved to her as a reviving cordial, having been so long, as it appeared to her, deprived of the public means. These means were very valuable in her estimation, as is seen from her uniform undeviating attendance at the house of God, even when so weak as scarcely to admit of her walking round her room.

Another person who attended by her bed-side during the most part of three days and three nights, informed me, that her humiliating and deep sense of her own unworthiness, evinced her sense of the evil of her heart. She felt that her own righteousness was but as filthy rags; that she had no other claim for mercy, but the free grace of God, through the merits and sufferings of a crucified Redeemer. She remarked that, though she did not feel at all times comfortable as she knew many christians do on a death-bed, yet her whole hope centered in Christ; nor had she a doubt remaining of his power and willingness to save her with an everlasting salvation. About ten minutes before her death this person sang in her presence the 305th hymn of Dr. Rippon's selection, "Jesus lover of my soul," &c. by which she appeared greatly refreshed. I called upon her about four hours before her death, and found her in great agony of body. Oh! had she neglected the great salvation until the moment that I beheld her, labouring under the most excruciating pains, and in the near prospect of dissolution,

what must her feelings have been! Had she been destitute of an interest in Christ, yea, of a sure and certain hope, would it not have appeared a foretaste of future misery? But happy, thrice happy, was I to find her resigned as an obedient child, able to realize God as her father, and that she could say, "It is the Lord, let him do what seemeth him good." I asked her respecting her hope in Christ, after which, she appeared for some minutes to forget her bodily pains, and entered into the most humiliating confession of her unworthiness, observing, "These light afflictions will be but for a moment; had I my desert, I should be experiencing endless pains in that place where hope never cometh. But Jesus promises to save to the uttermost all that come to God through him; and for our greater encouragement promises, that he will in no wise cast them out. My whole hope rests upon the free grace of God through the atoning blood of Christ." This was all her plea; no works, no merits, of her own. "I am all vileness; nothing short of the full and free salvation of Christ can answer the demands of divine justice upon me. Oh my dear Redeemer, dying Lamb, wash me with thy precious blood, justify me by thy righteousness, and sanctify me by thy Holy Spirit, then shall I appear before my God, clothed upon, without spot, or wrinkle, or any such thing!" Her confessions and pleadings continued so long, that I could not retain half of them, having had my feelings greatly exercised in observing how much she suffered. However, I am happy to assure you, that her mind was well stored with scripture suited to her case, which evidently added greatly to her fortitude and hope. I begged leave, if her pains would admit of it, to allow me to conclude my visit with prayer, to which she eagerly assented. After I closed she turned to her partner in life, who was looking anxiously upon her, with eyes swollen with weeping and watching for many days and nights; to him she addressed herself as follows, as nearly as I can remember: "Do not give way to such a flood of sorrow, nor hope for my continuance with you. I feel the sentence of death within me, but I can, at this trying moment, assure you, that this chastening is for my good, and for yours likewise. It has humbled me to the dust: convinced me of my unworthiness; it renders the Saviour more precious to me than ever he was before. O he is to me now the chief among ten thousand, and altogether lovely! I can now say, that to depart, and be with Christ is far better. You will be able to realize death more effectually by what you have seen me undergo; it will prove a loud, a faithful call, "Be ye also ready." This will cause you to watch unto prayer, to walk closer with God, to be more zealous in his service, and prove to you how important it is to work while it is day, seeing the night is fast approaching when none can work." She uttered these last words with the greatest earnestness, after which, I took my last farewell.

About four hours after the above conversation, she was seized with convulsions, which deprived her of speech, and with the most expressive looks towards those who stood around

her, she closed her eyes, and fell asleep in Jesus.

REV. J. PERRY.

On Tuesday the 24th November departed this life the Rev. J. Perry, pastor of the baptist church, Newbury, Berks, after a lingering illness of 6 months, which was borne with a patience and tranquility of mind that afforded to his friends peculiar encouragement to rest on the same foundation from whence all his resignation and support was derived.

On the following Lord's day his remains were deposited in the Meeting where his labours had been statedly employed in the service of his divine Master, a very large congregation was assembled, and according to a request of the deceased, brother Murcell, of Lymington, preached a funeral sermon from *Rev.* i. 5, 6. *Unto him that loved us, and washed us from our sins in his own blood, &c.* The Rev. Mr. Winter (Indep.) delivered the oration at the grave.

We expect to lay a summary Memoir of Mr. P. before our readers soon.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Hindu Infanticide. An account of the measures adopted for suppressing the practice of the systematic murder by their Parents of Female Infants, with incidental remarks on other customs peculiar to the Nations of India. Edited, with notes and illustrations, by Edward Moore, F. R. S. Author of the Hindu Pantheon. Quarto, pp. 312. Johnson, 1811.

THE practice of the murder of female infants by their parents is narrated in this volume with particular minuteness as it existed in the peninsula of Guzerat, but which has been mercifully terminated by the zealous and humane exertions of Major (now Colonel) Walker, Resident at the Court of the Gaikaivar in Guzerat. As the attention of our Missionaries has been directed to this people, and the scriptures are translating into their language, a short sketch of this remarkable history we doubt not will be interesting to our readers.

The origin of this inhuman custom is thus narrated.

"The Jarejahs * relate that a powerful Rajah of their caste, who had a daughter of singular beauty and accomplishments, desired his Rajgur, or family Brahman, to affiance her to a prince of desert and rank equal to her own. The Brahman after making every inquiry, and going about to every place in quest of a suitable match, returned without effecting his object. The Rajah was extremely disappointed, and resolved that his daughter should not marry below her rank. The Brahman then proposed that she should be burnt in order to preserve the dignity of the family, on condition that all the female infants of the tribe of the Jarejahs should in future be destroyed immediately on their being born." p. 33.

Whether this were the occasion

* A Tribe of the district of Kutch.

of this barbarous practice or not, certain it is that it prevailed generally among this people; so that a large number were annually murdered. Some accounts say that they amounted to 30,000 every year, while others reduce it as low as to 3,000. Even admitting the lowest computation to be correct, it presents us with continued scenes of horror not to be described. To such a degree of insensibility, however, their parents were reduced, that they put them to death without remorse, it is said by putting them into a vessel of milk. It is remarked further "that to render the deed if possible more horrible, the mother is commonly the executioner of her own offspring. Women of rank may have their slaves and attendants who perform this office, but the far greater number execute it with their own hands." What makes this practice still more unnatural is, the wives of these Jarejahs taken from another tribe (the Rajputs, who bring up their daughters for sale) are no sooner allied to these Infanticides than they fall in with the custom, and comply with the command of their husbands to murder their daughters, though they themselves owed their preservation to the prevalence of different sentiments in the neighbouring district which gave them birth.

This practice was first discovered by the Honourable Governor Duncan in 1789, when Resident at Benares, and some steps were taken by him towards its abolition. But nothing was undertaken by the Government of Bombay, till 1805, when instructions were sent to Major Walker "to effect if possible the abrogation of a system so revolting and detestable."

It being thought necessary to send a detachment of the british army through the peninsula, to regulate the payment of the tribute imposed on the chieftains of Guzerat, it was suggested by the Government of Bombay, "that one object the expedition might have in view would be an attempt to reform the manners of several of these chieftains, who in common with the Jarejah tribe put their female children to death, generally as soon as they were born." To this the Supreme Government replied, July 31, 1806.

"We cannot but contemplate with approbation, the considerations of humanity which have induced you to combine with the proposed expedition, the project of suppressing the barbarous custom of female infanticide. *But the speculative success even of that benevolent project, cannot be considered to justify the prosecution of measures which may expose to hazard the essential interests of the State; although as a collateral object, the pursuit of it would be worthy of the benevolence and humanity of the British Government.*"

We can readily admit that an object however just, humane, or important, certainly requires to be accomplished by prudent means: but for the object itself to be relinquished on a speculative apprehension of its endangering our temporal interests, is another thing. A State, the essential interests of which are not necessarily connected with justice and humanity, had better not be. It is questionable, after all, whether any such essential interests exist, except in the speculative apprehensions of individuals. It has been said by a great statesman,

and one who has been Governor General of India, that "Whatever is right is wise," by another, that "Nothing can be politically right which is morally wrong;" and one who was more than a statesman has assured us that "Righteousness exalteth a Nation." O that men, whether in or out of authority, had virtue and magnanimity enough to act on these principles. Let not religion justice and humanity be subordinated to worldly interest: if God be the supreme Being, let him be treated as such.

Happily, however, for the cause of suffering humanity, this "benevolent project" was attended with more than "speculative success," and a conquest was obtained over the baneful passions of these Hindoos, worthy of the benevolence and humanity of the British Government.

Major Walker being entrusted with the direction of the expedition in 1807, and having the sole command of the british detachment, made use of his authority, and the influence which the army quartered in the vicinity gave him, to put an immediate stop to the inhuman custom of female infanticide.

The correspondence between Major Walker and the Hindoos is very curious, and discovers the firmness and humanity of the former, as a fine contrast to the artful depravity of the latter. Jehaji, the first chieftain applied to on the subject, replied that if the Major would cause a village which had been taken from him to be restored, he would comply with the Company's demand, and Infanticide should be relinquished. In another letter he says, "The Jarejahs have from ancient times killed their daughters, and I cannot set a new example; but if you will reduce Mallia, and make it subject to the Company, or give it to me, I will comply."

The Major next addressed a Rajah and his Mother, but could get nothing from them but vague declarations. Another chief not only refused, but told him that his interference was very troublesome to him. "Even the King of the world, says he, who is descended from a long line of illustrious ancestors, and who has reigned over this country from the earliest time, never thought of putting a stop to this practice." To this the Major replied, "The designs of great men are always in accordance with the secret will of the Divinity; and that secret assistance of the Omnipotent, which (praise to his name!) *always attends the victorious standards of the army of the Honourable Company.*"

To intrepidity the Major added prudence, which cannot be sufficiently admired. He visited their courts of justice, and took every opportunity of exposing the crime of Infanticide, till at length his endeavours were crowned with success.

He obtained the signatures of many persons of eminence to a paper by which they renounced the practice, and made themselves amenable to the british Government, to be punished if their engagements were violated. About two years afterwards, Major Walker thus writes,

"I have the honour to enclose a list of those Jarejahs who have preserved their female children which fell under my own direct observance. On my halt at Dheroie, I had all

those in the immediate neighbourhood, who were capable of attending, brought to my tent; and many were too young to be brought to any distance. It was extremely gratifying on this occasion to observe the triumph of nature, feeling, and parental affection, over prejudice, and a horrid superstition; and that those who but a short period before would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness."

In reference to this gratifying visit it is added in a note, with which the work is closed,

"As this visit was premeditated, several officers and gentlemen assembled to witness so extraordinary a scene. The Jarejah fathers, who a short time back would not have listened to the preservation of their daughters, now exhibited them with pride and fondness. Their mothers and nurses also attended on this interesting occasion. True to the feelings that were found in other countries by Mr. Duncan, * and Sir Joseph Banks † to prevail so forcibly, the emotions of nature here exhibited were extremely moving. The mothers placed their infants in the hands of Colonel Walker, called on him and their gods to protect, what he alone had taught them to preserve. The infants they emphatically called "HIS CHILDREN," and it is likely that this distinction will continue to exist for some years in *Guzerat*. Scenes like this, however impressive are not easily described."

Periodical Accounts relative to the Missions of the Church of the *United Brethren* established among the Heathen. No. LXIV. Le Febvre. pp. 280.

THIS remarkable body of christians have been engaged in promoting missions among the Heathen, since the year 1732. Their first establishment, they say, arose "from an ardent desire to promote the salvation of their fellow men, by making known to them the gospel of our Saviour Jesus Christ." They have at this time *thirty-seven* missionary Settlements in different parts of the world! About *one hundred and fifty* missionaries were employed at the beginning of 1811, "a number (say they) scarcely sufficient for the care of about 24,000 converts from among various heathen tribes." ‡

Though very considerable success has attended the labours of their indefatigable missionaries, yet in several attempts they have failed. In 1735, missionaries were sent to the Laplanders and Samoiedas; in 1737, and 1768, to the coast of Guinea; in 1738, to the negroes in Georgia; in 1739, to the slaves in Algiers; in 1746, to Ceylon; in 1747, to Persia; and in 1752, to Egypt. §

The annual expense attending the missions at present amounts on an average to not less than £6000. In addition to the support required by 150 missionaries, there are of widows, children, and superannuated missionaries, about 80, who depend on the Society for

* "When Mr. Duncan visited the country where he had partially stopped this practice, he was informed that the wives were ready to burst from the concealment of their houses, for the purpose of throwing themselves at his feet to express their gratitude." p. 56. note.

† Sir Joseph Banks to vindicate the maternal character of the Otaheitans, who also practice this crime, related to the Editor, that he was never more affected than by the sorrow expressed by a woman of that Island, when reciting the sad necessity she was under of destroying her child. p. 259.

‡ Per. Acc. vol. 5. pref. p. 4, 7, 8, 9. § Ibid p. 16.

support. Yet have they no fund whatever for the maintenance of this important and extensive work. It should, however, be mentioned that the Society in London "*for the furtherance of the Gospel,*" are assisted by two similar Societies in Amsterdam and Pennsylvania. The Society in London in 1766 took the whole charge of the mission on the coast of Labrador, besides continuing to assist the other missions. As no regular communication is kept up with the coast of Labrador by government, a small vessel is employed to convey the necessaries of life to the missionaries once a-year; "and here," say they, "We cannot help observing with thanks to God, that *forty years* have now elapsed, during which, by His gracious preservation, no disaster has befallen the vessel, so as to interrupt a regular annual communication; though, on account of the ice and many sunken rocks, the navigation between the settlements is of the most dangerous kind."* Of late years the cargo of this vessel consisting of skins, bone, and oil, has nearly covered the expenses of the voyage. The missionaries, however, never go out to trade with the natives, "which would," say they, "too much interfere with their proper calling." In each settlement a brother who understands the Esquimaux language well, is appointed to receive such goods as the Esquimaux may bring, in barter for useful articles of various kinds. The missionaries receive no stated salaries, but a list of necessaries is sent from each place annually to the brethren appointed to care for the mission, and after revision and approbation, the articles wanted are provided for them and sent.

We have given this hasty sketch of the Moravian missions in order to increase our readers' satisfaction in perusing such Accounts of their labours as we intend laying before them.

The Accounts comprised in the number at the head of this article relate to the missions in Greenland, Barbadoes, Surinam, Cape of Good Hope, Labrador, and North America; with an extract of the diary of the mission at Gnadenthal, near the Cape of Good Hope, to the end of 1811.

In *Greenland*, the brethren write, under the date of August 14, 1812, "The work of the Lord among our Greenlanders proceeds with his blessing. During last winter 21 persons have been made partakers of the holy communion, and many who were formerly excluded for transgressions, have returned penitent and been re-admitted. The number of Greenland communicants is stated to be 170.

In *Barbadoes*, they are not "without some encouraging proofs of the power of the word of the cross. In the last year they baptized five adults; and their Sunday service is well attended by a serious congregation of negroes.

At *Surinam*, where the mission had been suspended, it has been revived with some prospect of success; particularly at Paramaribo, where the "work of the Lord was powerfully manifest in the negro Congregation; and the number of new people had in-

* Ibid p. 18.

creased this year more than at any former period."

From the *Cape of Good Hope*, they write, *Gnadenthal*, Jan. 1812, "In no year since the commencement of this misson, have so many been baptized as in 1811; *eighty two* adults have been thus added to the church." The congregation at Gnadenthal consisted of 760 persons, of whom 223 were communicants. Besides these, "15 adults received holy baptism the 6th of January." Under the date of May 29, 1812, the brethren write that "Since the beginning of this year 81 persons have been baptized into the death of Jesus, and 53 remained candidates for baptism." Some of the Caffres and Tombukkies had come to reside in the settlement, and 9 had been baptized.

At *Greenekloof*, the first-fruits of the Dombra nation, who inhabit the country beyond the Caffres, was baptized; as were 6 Hottentots, on the 26th of April, 1812. In this congregation there are many candidates for baptism and the holy communion, who were very sensible of the favour of being objects of the love and prayers of their brethren in Europe.

From *Cape Town*, June 24, 1812, we read—

Brother Schmitt and I particularly called to mind the first preaching of the gospel in this country four years ago, when we were assembled with the Hottentots at Lauweskloof, under the poplar trees, where our late venerable Brother Kohrammer addressed them on the view we had in coming thither. Now, on the abovementioned day of opening, we saw upwards of twenty of those very Hottentots, then so wild and ignorant, sitting down with us at the Lord's table, whose hearts have been overcome by the power of His holy word, and are truly devoted unto Him, desiring to live only to His glory in the world.

The letters from the coast of *Labrador* are peculiarly interesting. The brethren at *Okkak* remark that "among the very considerable number of the Eskimaux who live with us, we know of few who are not seriously desirous to profit by what they hear.—Our communicants give us pleasure, for it is the wish of their very hearts to live unto the Lord; and their conduct affords proofs of the sincerity of their professions." The number of Esqimaux residing at this settlement, is 223, "of whom 116 belong to the congregation."

At *Nain*, it appears the Schools had been well attended, "not without blessing, to which the books printed in the Eskimaux language have contributed much." At this place there were (Aug. 8, 1812) 25 communicants, of whom 1 was excluded, and 20 candidates. The brethren add—

As the highly respected British and Foreign Bible Society has again intimated their willingness to print part of the Holy Scriptures in the Eskimaux language, we accept their offer with much gratitude, and shall send, by the return of the ship, the Gospel according to St. Matthew, St. Mark, and St. Luke, which our late Brother Burghardt was still able to revise, requesting you, at the same time, to salute the Society most cordially on our behalf, and to assure them of our great esteem and veneration.

At *Hopedale*, the congregation consists of 88 Eskimaux brethren and sisters, of whom 31 were communicants at the end of 1811; since which several had been received.

In *North America*, the bre-

thren express their hopes respecting the Indians baptized in former years, that the word of the cross of Christ had not been declared to them in vain. Their labours seem to have been interrupted by the preparations for the war against Canada.

The number closes with an Extract from the Diary of the mission at Gnadenthal, which has afforded us no small gratification in the perusal.—We hope hereafter to make our readers better acquainted with these *Cape Christians.*

Letters on the Nicobar Islands, their natural productions, and the Manners, Customs, and Superstitions of the Natives; with an Account of Attempts made by the Church of the United Brethren to convert them to Christianity. Addressed by the Rev. John Gottfried Haensel, (the only surviving Missionary) to the Rev. C. I. Latrobe. London. Seeley, Fleet Street. Octavo pp. 78. 1*s.*

When the ascending Saviour gave his commission to the Apostles to preach the Gospel to every creature; he knew that a large proportion of the inhabitants of the world were immersed in the most awful Pagan darkness and superstition—that their customs were of the most barbarous nature—their languages exceedingly diversified—their residences of difficult access—and that the dangers attendant on making known the gospel to them were of the most imminent kind. The Apostles, however, endowed with power by *His* Spirit, and depending upon his promise "Lo I am with you always," went forth every where preaching the word. All of them appear to have acted under the influence of the sentiment expressed by Paul, "I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise." These attempts to bring *Barbarians* to the knowledge of Christ must have been attended with extreme danger, and accompanied with inconceivable hardships. It is probable most of these primitive Missionaries sealed the truths they had preached with their blood.

Among modern Missionaries there have been some who have attempted and with success the conversion of uncivilized heathens. The names of Elliott, Brainerd, and others, among the North American Indians—of Vanderkemp and his brethren at the Cape of Good Hope—and of some of the Missionaries in the South Sea Islands, deserve honourable mention. But probably none have endured such hardships, and laboured with such patience, none however of late years, as the "United Brethren." Of this their labours and sufferings in *Greenland*, on the coast of Labrador, and many other places bear ample testimony. The pamphlet in our hands contains evidence of the same kind, and we are pleased with an opportunity to lay some of its contents before our readers as it may tend to give them correct sentiments of the importance of Missionary exertions, and may be a suitable check to the *spirit of enterprize* which we fear has influenced some young men, without sufficiently counting the cost, to offer themselves to this service.

These interesting pages are dedicated to William Wilberforce,

Esq. M. P. who it appears had made particular inquiries concerning the attempt made by the church of the United Brethren, to establish a Mission in the Nicobar Islands, situated at the entrance of the Bay of Bengal, in 8 degrees N. latitude, and about 94 degrees E. longitude, north of Sumatra. The Mission was begun in 1758, and the worthy Missionary who gave this account (now in his 63d year) was employed from the year 1779, till the attempt was relinquished in 1787. The history of the natural productions of these Islands—of the Customs of the Natives, &c. is very instructive and entertaining: but our remarks will be confined to the attempt to convert these Pagans to Christianity, which at last was abandoned in hopeless despair. The moral condition of these people may be conceived of by the following description. p. 48.

As to religion, they are in a state of deplorable ignorance. Their notions of a Divine Being seem most oddly perplexed, insomuch that it is difficult to make out any thing among them like a fixed opinion of His existence and attributes, nor do they seem to possess any curiosity to know more about Him.

But they are not professed idolaters, like most of the other oriental nations. They have not even a word in their language to express the idea of God. They use the word *Knallen* when they speak of Him, but it only signifies "above, on high:" for instance, they say, *Knallen maade*, "on the hill;" *Knallen uniga*, "on the top of the tree;" *Knallen gamalee*, "on the surface of the sea;" speaking of something swimming. However, they believe that this "unknown God" is good, and will not hurt them; but wherein His goodness consists, they neither have, nor seem to wish to have, any understanding, nor ever trouble themselves about Him. Therefore, when we endeavoured, as well as we could, to explain to them the goodness of God, in pitying the lost condition of man, and providing the means of our redemption; and spoke to them of Jesus Christ our Saviour, and of what He has done and suffered to purchase for us salvation, they heard us indeed with astonishment and silent submission; but that they should be at all interested in it, and become virtuous and happy if they believed and returned to Him, and after this life enter into everlasting bliss by His merits, was more than they could possibly comprehend. When we told them, that we were come hither for no other purpose, but to make them acquainted with their Creator and Redeemer, and to bring them the glad tidings of salvation; and begged them only to take it to heart, and reflect upon what we thus made known to them in the name of God, they laughed at us. They observed, that they could not believe that the sufferings of one man could atone for the sins of another; and that therefore, if they were wicked, what we told them of a crucified Saviour would not help them: but they insisted, that they were good by nature, and never did any thing wrong, as we well knew. When we replied, that we knew, that they had but lately murdered some people, and afterwards abused the dead bodies, each thrusting his spear into them, mutilating them in the most wanton manner, and at last cutting them to pieces, and asked them, whether this was a proof of their natural goodness, their answer was: "That you do not understand, those were people not fit to live, they were *Gomoy*, "cannibals!"

It does not appear that any one person ever derived any religious knowledge from all the instructions which they received from the Missionaries. They are entirely under the influence and controul of their Sorcerers, or *Paters*,

'We told them,' say the missionaries, 'that the devil every where proved himself the father of lies, and a murderer from the beginning; and, till they turned to the true God, they were Satan's slaves, and his works they must do. They seem indeed to to be continually engaged with him, whenever they profess to perform any religious rite. They speak of a great many sorts of devils, but all malicious, and disposed to hurt them, if they had not such great and powerful paters among them, who had a superior power, and could catch, and bring them into subjection. It is not difficult for the sorcerers thus to impose upon the poor ignorant people, for they really do possess superior cunning, and astonishing dexterity, being the most expert jugglers on earth. Every one who has visited the East Indies, well knows, with what unaccountable exhibitions and slight of hand tricks the jugglers endeavour to amuse the people; but in the Nicobar Islands, these arts being applied to what they consider as religious exercises, the deception is so great, that I have myself often stood astonished, being unable to account for what I saw.

They were beyond measure astonished when the Missionares informed them before-hand the exact hour at which an eclipse of the sun or moon would take place.

Their notion of the cause of an eclipse is the most preposterous and ridiculous, that ever entered into the head, even of an heathen. They say, that the devil is come to devour the sun or moon, and falls to work to gnaw off the edge; that therefore it is necessary he should be driven away: consequently all the sorcerers or paters assemble, and amidst singular and hideous grimaces, throw up their spears towards the luminary attacked, all the villagers sounding their gonggongs with the greatest violence, to frighten away the voracious invader. After some time, their efforts succeed, and he must betake himself to flight, without effecting his purpose. Though we endeavoured, in every possible way, to explain to them how an eclipse was occasioned, and they seemed in some degree to comprehend it, they only declared us to be the greatest paters that had ever been on the Island, but ascribed the deliverance of the sun or moon from the fangs of the devil, solely to the skill and power of their sorcerers, and all we could say to prevail upon them, for once to be quiet, and observe how the luminary would regain its former appearance, by those means which God the Creator Himself had ordained, was in vain.

At length, after eleven worthy Missionaries had lost their lives in this service, and thirteen more had died shortly after their return to Tranquebar in consequence of the malignant fevers they had contracted in the Island, the only remaining Missionary, the writer of these letters, reluctantly left it. The relation of this event is dictated by the heart of a Missionary, and is as follows.

The loss of so many valuable men, the total failure of the object of the Mission, and the want of proper Brethren, willing to devote themselves to so hopeless a cause, at length prevailed, and it was resolved to give up the Mission. I was again deputed to go to Naucauwery, to fetch brother Kragh, and all effects belonging to the Mission, and to deliver up the premises to the Governor, who, on our representation of the impracticability of our supporting the Mission any longer, had consented to send a lieutenant, a corporal, and six privates, to take possession. I accompanied these people, and delivered to them every thing I could not carry away.

Words cannot express the sensations which crowded into my mind, while I was thus executing the task committed to me, and making a final conclusion of the labours of the Brethren in the Nicobar Islands. I

remembered the numberless prayers, tears, and sighs offered up by so many servants of Jesus, and by our congregations in Europe, for the conversion of the poor heathen here; and when I beheld our burying-ground, where eleven of my Brethren had their resting-place, as seed sown in a barren land, I burst into tears and exclaimed: Surely all this cannot have been in vain! Often did I visit this place, and sat down and wept at their graves.

My last farewell with the inhabitants, who had flocked to me from all the circumjacent islands, was very affecting. They wept and howled for grief, and begged that the Brethren might soon return to them. We always enjoyed their esteem and love, and they do not deserve to be classed with their ferocious neighbours, the Malays; being, in general, kind and gentle in their dispositions, except when roused by jealousy, or other provocations; when their uncontrouled passions will lead them into excesses, as some of the Danish soldiers experienced. We always found them ready to serve us.

Our brother Ward, of Serampore once said, "If I have any thing about me worthy the name of a Missionary I have derived it from the Accounts of the Moravian Brethren."

Narrative of Joseph Samuel C. F. Frey, with an Address to Christians of all denominations in behalf of the Descendants of Abraham. Gale and Co. 2s. 6d.

We are glad to see this interesting Narrative reprinted without the detail of those circumstances, at once so painful, and so little advantageous to the reputation of the parties concerned.

The concluding chapter, added in this edition, is especially worthy the attention of christians of all denominations. The deplorable *moral* state of the Jews is little known—here we have it detailed by one of their own nation; and the contemplation of it cannot but excite in every christian bosom, a very earnest desire that the veil may be rent from their eyes, that they may behold the Repairer of the breach, the Restorer of paths to dwell in.

A Word to the Wise. Button, Paternoster Row, and Nisbet, 15, Castle Street, Oxford Street. 2s. 6d. per 100.

This little Tract is addressed to the "serious hearer of the Gospel," and inculcates Faith, Baptism, and Christian Communion. It is just what we have often wished to put into the hands of that class of our people whom our brethren in India call "Enquirers;" and is calculated for distribution at Prayer and Conference Meetings. Its brevity, cheapness, and point, will doubtless give it an extensive circulation in our congregations.

Religious Books lately published.

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1. Missionary and Baptismal Hymns. By S. Davies.

2. Simpson's Plea for the Deity of Jesus, and the Doctrines of the Trinity; with a Life of the Author. By E. Parsons. 8vo. 12s.

3. Here followeth the Coppie of the Reasoning which was betwixt the Abbote of Crosraguell & John Knox, in Mayboill, concerning the Masse, in the year of God, a thousand five hundred thre score and two yeires. Imprinted at Edinburgh, by Robert Lekpreuik, & are to be sold at his hous in the Netherbow. Cum priuilegio, 1563. Reprinted 1812: Black letter, from types cast on

purpose, at private expense. Small quarto. 12s.

4. Ane Oratioune, set forth be Master Quintine Kennedy, Commendator of Crosroguell, ye yeir of Gode 1561. Black letter: from the original MS. in the Auchinleck library. Small quarto. 7s. 6d.

5. Nine Sermons, preached in the years 1718—19. By the late Isaac Watts, D. D. now first published from MSS. in the family of a cotemporary friend. With a Preface, by John Pye Smith, D. D. 8vo. 6s. boards.

6. The life of our Lord and Saviour Jesus Christ, harmonized chiefly from Campbell's Translation of the Four Gospels. With all the proper names accented, and a few explanatory notes. By William Angus, A. M. author of a New System of English Grammar, &c. &c. 12mo. 2s.

7. A Guide to the reading and study of the Holy Scriptures, with an Illustrative Supplement. By Augustus Herman Franck, late Professor of Divinity, and of the Greek and Oriental languages, in the University of Halle. Translated from the Latin, and augmented with Notes. With a life of the Author. By William Jacques. Price 8s. ex. boards.

8. Horne's Considerations on the Lives of Abel, Enoch, and Noah. 18mo. price 2s. sewed.

9. Holy Biography; or, the Saint's Kalender, by a Clergyman of the Established Church, 12mo. 3s. boards.

THEOLOGICAL NOTICES.

☞ Information of Works in hand from Theological Writers will be inserted under this article.

Mr. Rusher, of Reading, has a new Catalogue at press, which is expected to be ready for delivery in February.—We understand that it will comprehend a numerous collection of the best authors in the various departments of Literature, and that the classes of ancient, curious, and rare articles of English History and Biography, of Arts and Sciences, and of Theology, are particularly interesting and valuable.

Shortly will be published in foolscap, 8o. a volume of Miscellaneous Poems, by J. B. Drayton.—The author's design is to offer a small miscellany in addition to those productions he conceives not yet too numerous which unite rational entertainment with religious and moral sentiment. The work will be printed by Ballantyne and Co.

In the Press: A new work by Mrs. H. More, in 2 vols. entitled 'Christian Morals.'

A translation of Michaelis on the Mosaic Law is preparing by the Rev. A. Smith.

Particulars of the Life of a Dissenting Minister, with occasional reflections, illustrative of the education and professional state of the Dissenting Clergy, and of the character and manners of the Dissenters in general; will speedily be published.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Extracts from Periodical Accounts, No. XXIII. just Published.

THE *twenty-third* number of the Accounts of the Baptist Mission has just reached us, and its contents are gratifying in a very great degree. The gospel leaven spreads its influ-

ence on every side, almost unobserved by the multitude, but carrying with it a savour of Christ, and producing a lovely conformity to his spirit in the happy subjects of its operation, The details of this Number, (by far the most interesting that has appeared) are hardly susceptible of abridgement. We shall hereafter make some extracts for our readers' gratification. At present we select the close of the publication, because it contains some further particulars respecting the fire at the Printing-office—an event which excited such a general feeling of sympathy, and produced such spontaneous aid, from British christians of all denominations, as will be had in grateful recollection so long as there is a Baptist Mission in India.

Particulars of the late Fire at Serampore, collected from the last Accounts of the Missionaries.

The fire was probably occasioned by a coal falling unperceived beneath a set of shelves, full of English paper, from some Bengalee hookah. The articles consumed were, upwards of 1400 reams of English paper; a considerable quantity of Patna and other Paper; 4460 lbs. of English types, of which nearly 1000 lbs. had been recently received by the Earing; a double fount of Greek, and a small one of Hebrew; 12 founts types in the different languages in India, among which were, a fount of Persian, worth 3000 rupees, a valuable fount of Arabic, and a double fount of Nagree, containing 20 maunds, or 1600 lbs. weight; all the cases, frames, and other printing utensils which accompanied them; books, in various languages, to the amount of 5000 rupees; manuscripts of the value of 7000 rupees; among which were, a Sungskrit dictionary, in five folio volumes, and the materials for a Polyglot Dictionary of all the languages derived from the Sungscrit; lastly, the building itself (200 feet by 40), with the fixtures, the former of which is estimated at 8000 rupees. The whole, exclusive of the building and fixtures, will fall little short of 70,000 rupees.

On examining the rubbish the next day, there were found the *steel punches* of all the Indian languages, uninjured by the flames, to have replaced which, besides the expense, would have occasioned a delay of six years; also the *metal* of which the types were composed, melted into large flakes, to the amount of nearly 100 maunds, or about 3½ tons. The second day after the fire they laid the plan for future operations, and with the materials which escaped the fire, and those recovered from it, began to recast their types. Dr. Carey, on March 25, says,—"In another fortnight we hope to begin printing again in one language; another month will enable us to begin in another; and I trust that in six months our loss in oriental types will be repaired." We add with pleasure, that specimens of the Hindoost'hanee and Orissa translations have been received in England, which were struck off from the recast types on April 25.

In addition to the above, there are several alleviating circumstances noticed by the missionaries. No life was lost, and no one's health injured, though Mr. Ward, by running into the place as soon as the fire broke out, was in very great danger of being suffocated by the smoke. One of the servants, who also ran in, fell down senseless, and was borne out by the people who were near, just in time to rescue him from death.—Strong proof was afforded of the kindness of their neighbours, both european and native, who, from the highest to the lowest, behaved with the greatest sympathy. The printers in Calcutta sold or lent them a few English types, for immediate use. The paper manufactory was not injured, so that they will not be stopped for want of country paper, on which to print their own editions of the Scriptures. Though the loss of the *MSS.* must have been most severely felt, yet they consider it as reparable in a much shorter time than might at first have been supposed.—"Of *MSS.* burnt (says

Dr. *Carey*), I have suffered the most: that is, what was actually prepared by me, and what owes to me its whole revision for the press, comprise the principal part of the *MSS.* consumed. The ground must be trod over again; but as the travelling a road the second time, however painful it may be, is usually done with greater ease and certainty than when we travel it for the first time, so I trust the work will lose nothing in real value, nor will it be much retarded by this distressing event; for we shall begin printing in all the languages the moment types are prepared. The translations are usually written out rough first, by pundits, in the different languages, except the Sungskrit, which is dictated by me to an amanuensis. The Shikh, Mahratta, Hindoost'hance, Orissa, Telinga, Assam, and Kumata, are re-translating in rough, by pundits who have been long accustomed to their work, and have gone over the ground before. I follow them in revise, the chief part of which is done as the sheets pass through the press, and is by far the heaviest part of the work. Of the Sungskrit, only the second book of Samuel and the first book of Kings were lost. Scarcely any of the Orissa, and none of the Kashmeerian, or of the Burman *MSS.* was lost." "To cause us to desist from our work, even in the least degree (says Mr. *Marshman*, March 25th,) was evidently not the design of this providence. The saving of the presses and the matrices and the recovery of the punches and melted metal, with a building being ready for use, seem to bid us go forward, and this we are doing with all diligence. We have nearly finished casting the Tamul already, and shall be able to cast a fount, or nearly so, every fortnight. The printing of the Scriptures, therefore, will not suffer a month's interruption, the joy of which makes us almost overlook every thing else." "In a few weeks (says Mr. *Ward*) I hope our presses will be going again night and day."

To the Friends of the Mission.

THE Committee cannot close t number of the Periodical Accou without expressing their grateful knowledgments to the friends of Mission in general, for their very beral support, by means of which i have been extricated from the d culties of the past year; and to younger part of them in particu who have formed themselves i Associations or Auxiliary Societ The Committee has nothing to commend, as to the manner of fo ing these societies, except in gen that they correspond with the pri ple of the Parent Society, in be conducted with as much Christ simplicity and harmony as possi The particular regulations of e society are left to its own discreti The subscriptions remitted to treasurer of the Parent Society, o any persons named for receiving nies in the Periodical Accounts, be printed, either in their amount with the names of the subscribers low as ten shillings and sixpence desired. In the latter case, names must be annually sent to secretary, in alphabetical order, first week in October.

AUXILIARY MISSIONARY SOCIETI

Leighton Buzzard.

IN the month of Nov. 1812, a lection was made at the Bap Meeting, Leighton Buzzard, B in aid of the Mission at Seramp and an auxiliary society formed make permanent remittances an ally; which from present app anees is very promising; the chu and congregation in general shew in a very lively manner their con for the great undertaking in In as well as that their recent loss be repaired as soon as possible.

The conflagration at Seramp will in all probability, give noto to the Mission in the most dis parts of India; and will awako quiries highly friendly to the c itself, which may be one of the

designs of providence in permitting that event.

If the Baptist churches amount to six hundred, and the sum of only £12 per annum was the average raised by penny a week societies, it would amount to more than £7000 annually! To what extent might not our brethren proceed in foreign parts?

Birmingham.

About the middle of November last, a few persons of the Baptist persuasion in Birmingham, united and formed a Society for the purpose of affording assistance to the Baptist Mission, by small subscriptions of one penny per week, or upwards; and we are informed, that in a few days after the thing was made public, nearly 200 persons entered their names as subscribers, which number is expected to be considerably increased. Thus it is hoped, that the Baptists of Birmingham, though later than some others in the formation of an Auxiliary Society, yet by their united efforts will not be inferior in point of exertion to the most zealous and respectable of their brethren.

Collection at Bentinck Chapel.

Among several other instances of the sympathy of our brethren, which did not wait to be *solicited*, we mention with pleasure that of the Rev. Bazil Woodd, M. A. Rector of Drayton Beauchamp, who preached and made a collection at Bentinck Chapel, on account of the loss sustained by the fire at Serampore, and in aid of the important object of translating the Holy Scriptures into the vernacular languages of the East Indies.—His text was Nehem. vi. 15, 16. *So the wall was finished, in fifty and two days; and it came to pass, when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of God.*——The collection amounted to £130 1s. 6d.

CHINESE EDICT AGAINST CHRISTIANITY.

[*Translated from the Spanish into English.*]

The Criminal Tribunal, by order of the Emperor, conformably to a Representation made by Han, the Imperial Secretary (in which he desired that the Promulgation of the Christian Religion might be obviated), decrees as follows:—

The Europeans worship God, because, in their own country, they used to do so; and it is quite unnecessary to enquire into the motive: but then, why do they disturb the common people of the interior?—appointing unauthorisedly priests and other functionaries, who spread this through all the provinces, in obvious infraction of the law: and the common people, deceived by them, they succeed each other from generation to generation, unwilling to depart from their delusion. This may approach very near to being a rebellion. Reflecting that the said religion neither holds spirits in veneration nor ancestors in reverence,—clearly, this is to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, in what respect do they differ from a rebel mob? If there is not decreed some punishment, how shall the evil be eradicated?—and how shall the human heart be rectified?

From this time forward, such Europeans as shall privately print books and establish preachers, in order to pervert the multitude,—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to:—The chief or principal one shall be executed;—whoever shall spread their religion, not making much disturbance, nor to many men and without giving names, shall be strangled, waiting the time of execution; and those who shall content themselves with following such religion, without wishing to reform themselves, they shall be exiled to He-lau-keang, &c. As for Tartars, they shall be deprived of their pay.

With respect to Europeans at present in Pekin, if they are Mathematicians, without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand Mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the Mandarins, in charge of the Europeans, enquire and act. Excepting the Mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there, that when there come ships from the respective countries, they may be sent back. The Europeans, in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been promulgated. In Pekin, where there are no more Europeans than those employed in the Mathematics they will not be able clandestinely to spread false religion. The Viceroys and other magistrates of the other provinces shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice, in order, by such means, to exterminate root and trunk.—You shall conform to this decision of the Criminal Tribunal.

WESTMINSTER

Auxiliary Bible Society.

THE city of Westminster is one of eight districts into which the metropolis is divided, for the purpose of forming Auxiliary Societies in aid of the British and Foreign Bible Society. The meeting for the establishment of the above Institution was held at Willis's Rooms, King Street, Westminster, the 17th of December, 1812, and was numerously attended. Its *Patrons* are the Dukes of YORK, KENT, CUMBERLAND, SUSSEX, CAMBRIDGE, and BEDFORD; many noblemen and gentlemen of distinguished rank and influence in the State, and the Dean of Westminster. The *Principles* on which it is founded are the circulation of the Scriptures without note or comment, and to give one half of its funds to the Parent Society. Its *Secretaries* are the Rev Mr. *Gurney* and Dr. *Winter*, Col *Neville*, and Major *Handfield*. The Right Hon. Lord *Teignmouth* presided, in the place of the Duke o Kent, who was expected to take the chair, but was prevented by a cold On this occasion many excellent speeches were delivered. "I was not (said Lord Teignmouth), one of those who had the honour of sowing the seed of this Institution, but I have seen it take root and vegetate: and watered by the dews of the divine blessing it now lifts its tops to the heavens, and presents a shade under which the weary traveller may repose and pluck the fruit of everlasting life from its loaded boughs."

The *Rev. Mr. Steinkopff*, the foreign Secretary, who has just returned from a mission to the continent, gave some very interesting information respecting the want of the Bible, and the means adopted to supply it in SWEDEN, GERMANY, and SWITZERLAND; he mentioned that the standard of the Bible Society had been planted in RUSSIA, and that the Emperor had given 5000 rubles towards a FINNISH Bible Society.

The *Rt. Hon. Nicholas Vansittart*, chancellor of the Exchequer, said he rose with pleasure to propose the Royal Dukes as Patrons—that it gave him great satisfaction to see them walking in the steps of their ancestors, some of whom were the school-fellows and companions of the immortal Luther, and the patrons of the Reformation. With these he noticed their immediate ancestor, our venerable and afflicted monarch, who had given abundant proof of his sincerity in religion. "I will, (said he), relate one anecdote of the king, which came under my own observation; because it is not so much from public as from private life, that a proper estimate can be formed of the characters of persons of exalted rank. I happened some years ago to be waiting in the library of a nobleman of my acquaintance, on whom the king had bestowed marks of his royal attention. Taking up a book that lay upon the table, I saw written in the king's hand, "*The gift of the*

king to his friend."—It was a small manual of devotion. Such a gift proves that whatever his Majesty had done for him as his *subject*, he wished to recommend religion to the heart of his *friend*;—that what had been the consolation of his own heart and life, might promote the happiness and comfort of his friend."

Besides these, Lord *Castlereagh*, Messrs. *Whitbread*, *Rose*, sen. *Wilberforce*, *H. Thornton*, *Kemp*, Members of Parliament; the Rev. Messrs. *Gurney*, *Saunders*, *Cunningham*, *Brunmark*, *Nicholls*, *Townsend*, and *Winter*; the *Secretaries of the Parent Society*, and some others, delivered their sentiments of approbation on this occasion.

NEW CHURCH FORMED

At Harrow-upon-the-Hill.

THE exertions made of late years to promote Village-preaching have been accompanied with a divine blessing, and attended with abundant success. Many Churches now exist which owe their rise to the itinerating labours of our Pastors and the gifted brethren in our churches. "*The Baptist Society in London for encouraging Itinerant and Village Preaching*," has been useful in assisting such persons. The case before us is a proof of this remark, and we are happy to find that this Society begins to afford help to the villagers in the vicinity of London, than whom, till of late, few were more destitute of the means of spiritual instruction.

Our readers will recollect the notice we gave in our number for July, 1812, of the opening a new place of worship at Harrow-upon-the-Hill. We have now the pleasure to record the establishment of a Baptist Church at that place. On Lord's day Dec. 13, 1812, Mr. Austin and Mr. Ivimey of London engaged in this service. Mr. A. preached in the Afternoon on the subject of believers' baptism from *Isa.* viii. 20. "To the Law and to the Testimony." Mr. I. then baptized two persons. In the Evening these, with four others, were united in church-fellowship. Two of them had been dismissed for this purpose from the church at Chenies, Bucks; one from the church at Potton, Beds; and another had been baptized at Eagle Street, London. Having signified their willingness to unite on the principles of the Particular Baptists, for the worship of God and keeping his ordinances, by holding up their right hands, and giving each other the right hand of fellowship, Mr. I. exhorted the Church from *Eph.* iv. 3. "Endeavouring to keep the unity of the Spirit in the bond of Peace;" Mr. Austin prayed for a divine blessing to rest on it. Mr. I. addressed the congregation from *Luke* xix. 8. "This day is Salvation come to this house," and Mr. Austin administered the Lord's Supper. May "*this little one become a thousand!*"

AMERICA.

Brief Excerpta from a Letter just received from Dr. Rogers of Philadelphia.

"WE have had great revivals in many places in New England, such as Bristol, Providence, Barnstaple, &c. Also in Kentucky, Essex, and King William's Counties, in Virginia."—"In the Green River Association in Kentucky, about 1000 were baptized and added to the churches in the last year, and the work of God was, by the latest information, still progressing."—"In the two Counties of Virginia above alluded to, 3000, or more, have been baptized within the circuit of about 50 miles, in the last two years."

We expect to give our readers many interesting particulars when the papers arrive to which Dr. Rogers has referred in his letter. We understand that there are upwards of *One hundred* ASSOCIATIONS *of Baptist Churches* in the United States.

The Clock strikes twelve! The deep-ton'd knell I hear;
Hark! 'tis the exit of another year.
Solemn, important sound, my Soul, to thee
Receding time brings on Eternity.
Thousands, who welcom'd in the last year's morn,
Are with its fleeting hours for ever gone;
Each visionary scene of life is o'er,
The place that knew them, knows them now no more.
The smiling Infant just beheld the day,
Then clos'd its eyes, and dropp'd its beauteous clay—
The lovely Maid, in modest charms array'd,
Time on his rapid wing hath hence convey'd;
While of fair prospects, lengthen'd days, she sung,
The hand that wove her shroud the shuttle flung—
The vigorous Youth, with animated glow,
Stood on the tip of expectation's toe,
When ah! commission'd from a power unseen—
The unexpected fever stepp'd between;
The bloom of health no more his cheeks adorn;
Death dropp'd the curtain and eclips'd his morn.
The busy Merchant plodding from the exchange,
Left his accounts for others to arrange—
The glittering equipage, with solemn pace
Follow'd behind the nodding plumes, his Grace—
Infant—youth—merchant—rich and poor have fled;
Alike forgotten—number'd with the dead.
Ah! might the dead, with audible address,
But once the change death made to them express;
How would the horrors of the lost affright!
And how the ransom'd sinner's theme delight!
How would lost myriads own in deep despair,
Mid'st their pursuits the soul obtain'd no share;
Earth's bubbles, glittering, quite engross'd their care,
Ah! dire mistake! once made, for ever done—
Man's days once ended—all his race is run.
Great Maker of my frame, to thee I cry;
Teach me to catch the moments as they fly;
Be thou the centre of my roving heart,
Strength, wisdom, zeal, stability, impart.
The life prolong'd be to thy glory spent,
And ev'ry blessing us'd as only lent.
O make thy word a light to guide my way;
May I thy promise trust, thy will obey.
If through another year my life be spar'd,
Help me to stand for each event prepar'd.
Where Jesus holds his sacred court below,
With joyful heart may I delight to go.
To Zion's favor'd temple oft repair,
Join in the praise, and breathe the social prayer.
Thus help me, Lord, my destin'd course to run,
Till fought the battle, and the victory won.
Then let stern death his fatal arrow fling,
My happy spirit shall extend her wing;
Mount up, and mounting, sing the joyful song,
While Angels bear her to the immortal throng,
Where dwells her Father—Brother—Saviour—Friend,
And joy is full, and pleasure without end.

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